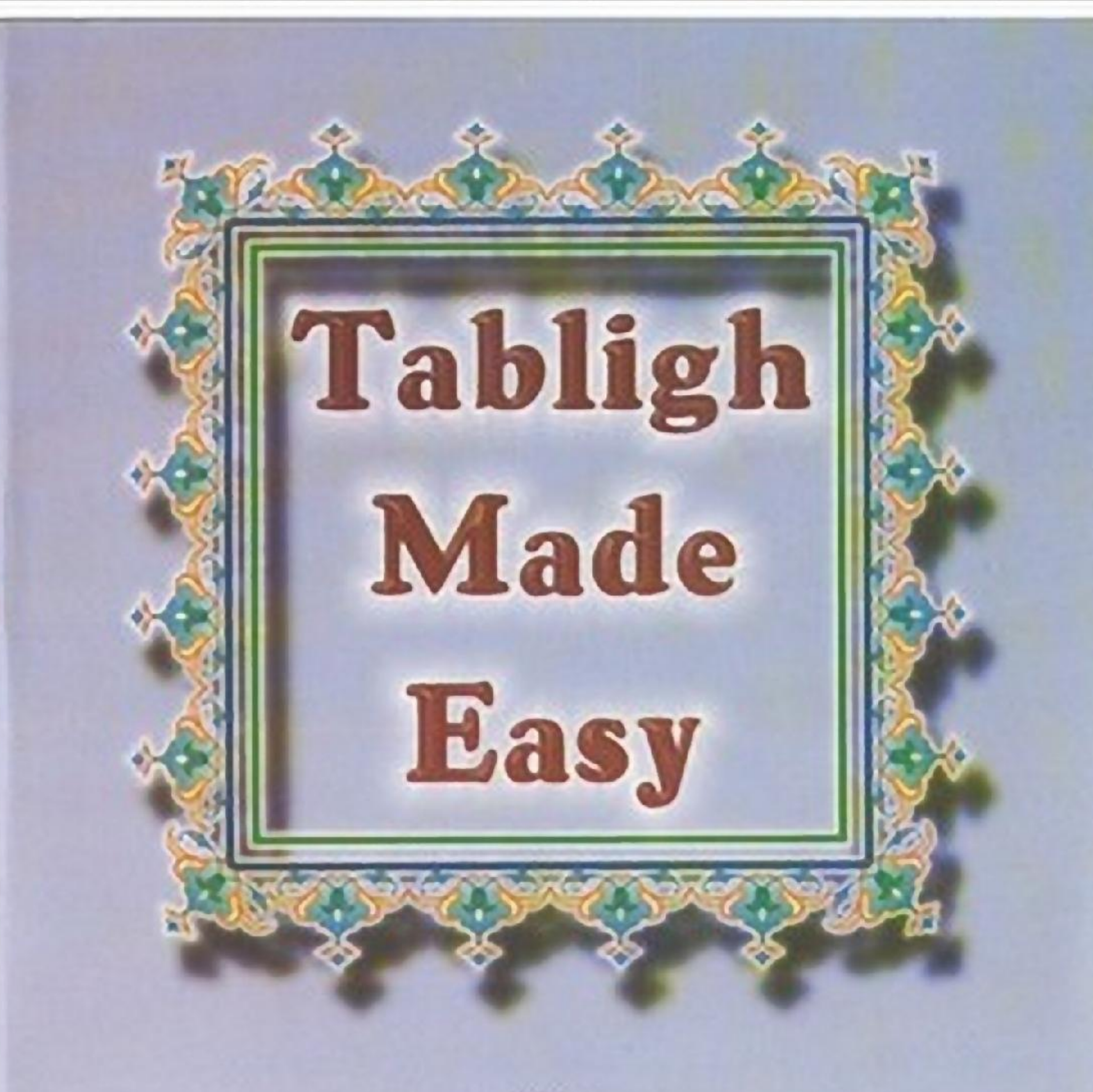


Tabligh Made Easy

By:
Mufti Afzal Hoosen Elias

ZAM ZAM

بسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ
حا مداً و مصلّياً و تسليماً

Valuable Comment

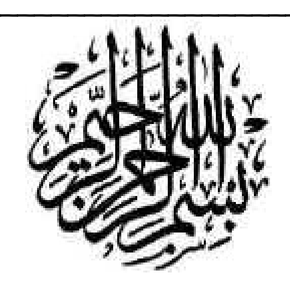
I have heard one of my students briefly recite to me this booklet entitled "Tabligh Made Easy". The booklet is written by the respected Moulana Mufti Afzal Elias دامت برکاته and concerns the proofs for the various actions that the Tablighi Jamaat carry out. An endeavour has been made to prove every action from the sources of the Shari'ah. I hope that this booklet dispels the doubts of some people and makes them forsake their objections so that they could join the effort and benefit from its good and its blessings.

It is also hoped that our friends engaged in this effort would glean added insight so that they carry out the effort with more sacrifice and with the concern of reforming themselves.

It is however a proven fact that the truth, the veracity and the benefits of the Tablighi effort make themselves apparent to the person who applies himself and his wealth to it and who makes sacrifices for it. It is for this reason that rather than concerning themselves with replying to objections, the elders of this effort devote more time to inviting people to participate in the effort. In this manner, the objections are automatically answered and a person's heart is put at ease.

We pray that this booklet becomes a means of some people engaging in this effort and also a means of guidance. May it also be a treasure for Mufti Saheb in the Aakhirah. Aameen.

Fadhlur Rahmaan A'zami (Sheikul Ahadith – Darul Uloom Azaadville)
Tuesday - 27/06/1424 , 26/08/2003



Acknowledgement

All Praise is due to Allaah, who allows us to do what we do. Salutations and Blessings be upon the Last and Final Nabi ρ.

On replying to the queries concerning the Tabligh Jamaat, I wrote - without inserting references or completing the relevant texts. The work was then forwarded to Moulana Abdullaah Dhabhelia, Ustaad in the Darul Uloom, Azaadville, who enlisted the useful efforts of Moulana Yaseen Jeeva, Moulana Ubaidullah Salojee and Mufti Muhammad Esack Bana to source the numerous references, wherever I indicated. This task is difficult. However, it was done quickly and ably. May the Creator reward them abundantly.

Subsequently, I gave Moulana Ismail Ebrahim the task of shaping, setting and arranging the script in its final form. May the Rabb reward him also.

Not forgetting, Hadhrat Moulana Fazlur Rahmaan Aazmi – Sheikul Hadith of Darul Uloom Azaadville for his 'valuable' comment. We totally take cognisance of his advices and urge readers to experience the real benefits of the work by actual active participation. The taste of the pudding is in the eating.

Not overlooking those who typed, proof read and all those those who sponsor our publications.

We make duaa that Allaah Ta'ala keep us with Imaan, let us die with Imaan and resurrect us with Imaan. Ameen.

Any comments and suggestions are as always most welcomed. Unfair non-academic based criticisms we have become used to. May Allaah grant those who do not understand or those who do not want to understand guidance – Ameen.

A. H. Elias (Mufti)

Tabligh Made Easy

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One Who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasool of Allaah ρ. May Allaah Ta'ala's mercy be on him, his family and his Sahabah ψ and may He bless them and raise their status. Aameen.

These days there are people who criticise the Tabligh Jamaat without checking their activities and there are also those who despite being active members of the Tabligh Jamaat do not know why they are undertaking certain tasks. They do so because of lack of knowledge or because of sheer blind adherence. As for those who object for the sake of objecting, one knows that the easiest occupation is raising objections. Objecting requires no intellect or knowledge but only a loose tongue. Our work is directed to those who are doing the work without knowing why. If one knows why one is doing a certain action, then one will do it with more vigour and dedication. One will not be swayed by other concepts, especially when other concepts present so- called Shari proofs for their claims and activities.

Many questions are posed, such as :-

1. Substantiate the significance of 3, 10, 40 days
2. Substantiate the in-ghusht and out-ghusht
3. Why preach to Muslims?
4. Why the need of Ameer, Mutakallim, Rehbar?
5. Why Hedayaat Bayaan ?
6. Why Ijtima ?
7. Why "pedal" jamaat ?

8. Why ghusht in day time ?
9. Why make du'aa after ghusht ?
10. Why make Istighfaar on return from ghusht. What sin was committed ? etc.

With the help of Allaah I we will attempt to answer the above questions. One should ponder over the answers. We will provide broad guidelines. As one's research and reading increases one may improve and add on intelligently.



Placing trust in Allaah

Read the dynamic event of Taa'if, which follows:

In Shawwaal[1] (in the last of May or in the beginning of June 619 A.D.), ten years after announcing his prophethood, Rasulullaah ρ set out towards Taa'if, about 60 kilometres from Makkah, in the company of his freed slave Hadhrat Zaid bin Haaritha τ.[2] Rasulullaah ρ travelled on foot to Taa'if to invite the people to Islaam.[3]

There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel bin Amr, Habeeb bin Amr and Mas'ood bin Amr. Rasulullaah ρ presented his case to them and told them about the torment and impudent treatment he received from his people. However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a prophet, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a prophet?"[4]

For ten days he stayed there delivering his message to several people, one after another, but all to no purpose. Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the alley-ways, pelted him with stones and obliged him to leave from the city pursued by a relentless rabble. Blood flowed down both his legs; and Hadhrat Zaid τ, endeavouring to shield him, was wounded in the head.[5]

They sat in rows on either side of the road and took stones in their hands. Rasulullaah ρ was unable to even lift a foot or put it down

[1] Tareekh-e-Islam, 1/122.
[2] Ar-Raheeq Al-Makhtum Pg.136.
[3] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.35).
[4] Abu Nu'aym in *Dalaa'il* (Pg.103).
[5] Ar-Raheeq Al-Makhtum Pg.136.

without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ρ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.[1]

Once Rasulullaah ρ felt that he was safe from the Taa'if mob, he made the following du'aa:

اَللَّهُمَّ اِلَيْكَ أَشْكُوْا ضُعْفَ قُوَّتِي وَ قِلَّةَ حِيْلَتِي وَ هَوَانِي عَلَي النَّاسِ يَا اَرْحَمَ الرَّحِمِيْنَ أَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَ أَنْتَ رَبِّي إِلَي مَنْ تكِلُنِي ؟ إِلَي عَدُوٍّ يَّتَجَهَّمُنِي أَمْ إِلَي قَرِيْبٍ مَّلَّكْتَهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أُبَالِي وَ لكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِيْ أَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُالدُّنْيَا وَالآخِرَةِ أَن يَّنْزِلَ بِيْ غَضَبُكَ أَوْ يَحِلَّ بِيْ سَخَطُكَ لَكَ الْعُتْبَي حَتَّي تَرْضَي وَ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ *

TRANSLATION: "O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? I care for nothing as long as You are not angry with me,. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah."[2]

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[1] Abu Nu'aym in *Dalaa'il* (Pg.103).
[2] Sulaymaan Taymi in his biography of Rasulullaah ρ, as mentioned in *Isaaba* (Vol.2 Pg.466).

Rasulullaah ρ himself narrates further. He says, "When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibra'eel υ in the cloud, he called for me saying, 'Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad ρ! What Jibra'eel υ said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?'"

Rasulullaah ρ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him."[1]

Basically what we learn from the event itself:

1. In Shawwal (end of May/beginning of June) 619 AD, 10 years after proclamation of Nabuwwaat, Rasulullaah ρ, went to Taa'if.
2. This was after Hadhrat Hamza τ and Hadhrat Umar τ accepted Islaam.[2]
3. Taa'if is approximately 60 km from Makkah.
4. Hadhrat Zaid bin Haarithah τ (Rasulullaah ρ's freed slave) accompanied him.
5. Rasulullaah ρ first met with the chieftains.
6. He then met with the locals on an individual basis.
7. He stayed there for 10 days.
8. He was ridiculed and harmed.
9. He made du'aa.
10. He returned mostly on foot.

[1] Bukhari (Vol.1 Pg.458). Muslim and Nasa'ee have also reported this narration.
[2] Hadhrat Umar τ accepted Islaam six years after Rasulullaah ρ announced his prophethood, as substantiated by Haafidh Abul Hasan Taraablisi and quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). This is also narrated in *Isaaba* (Vol.4 Pg.447).

What we deduce from the event.

From just this one event any un-biased person can extract the following:

1. To go on foot is proven. Most of the Da'wah (invitation to Islaam) of Nabi ρ in and around Makkah and Madinah was done on foot. In fact, the Ahadeeth announce freedom from Jahannam to the feet which are touched by dust in the path of Allaah. Hadhrat Abu Abs τ reports that he heard Rasulullaah ρ say, "Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah."[1] Thus 'paidal' (walking) Jamaat is laudable and experience shows that it is most effective.

   This also answers those who object by saying, "Tabligh members only invite Muslims?" This objection is mistaken because when the Jamaat moves on foot or gathers at bus stops, railway stations and airports, onlookers make numerous enquiries and ask many questions. The reality of the matter is that the amount of "Da'wah" the Tabligh Jamaat does to non-Muslims on a one-to-one basis is not done by any other movement. Moreover, the number of people who accepted Islaam through the Tabligh Jamaat is more when compared to even those movements who claim that they are solely preaching and propagating Islaam to the non-Muslims. One should do some research and soul searching.

2. Nabi ρ was the Ameer and the **Mutakallim** (speaker – chosen for that occasion). The Hadith of Nabi ρ is very clear on the matter that when travelling, one person should be made the Ameer, especially when there are more than three people. Hadhrat Abu

[1] Bukhaari (Vol.1 Pg.124). The Hadith is also narrated by Imaam Ahmad (Vol.3 Pg.479) and Bayhaqi (Vol.9 Pg.162).

Sa'eed Khudri τ narrates that Rasulullaah ρ said, "When three persons set out on a journey, they should appoint one of them as Ameer."[1] Thus, to have small Jamaats with their respective Ameers is conclusively proven. Subsequently, the whole system of **"Mushwera"** (Islaamic method and system of mutual consultation) as done in various stages by the Tabligh Jamaat is also automatically proven and given credibility. The concept of "Mutakallim" is also adequately substantiated by the above event in History.

3. When entering a locality, the Tabligh Jamaat generally meet the prominent people of that place. The Qur'aan states, "If you love Allaah, then follow me (Muhammad ρ)[2]. Since it is Nabi ρ whom we follow, we should take note that he ρ first met with the chieftains, who were the prominent ones in Taa'if. When the Tabligh Jamaat adheres to the method as done by the final Nabi ρ, then what is the problem? This proves what is termed as **"Khususi Mulaakaat"**- meeting 'special' people on an individual basis, for the pleasure of Allaah. The benefit of first meeting the influential people of the locality has many advantages which are known to all.

4. Moreover, Nabi ρ individually met the local people of Taa'if. This is the very same procedure that the Tabligh Jamaat adopts and is termed **"Ummumi Mulaakaat"** – meeting and interaction with the general inhabitants. Especially in these days, practically every meeting is either practically motivated or linked to fund-raising or a request for some mutual relationship. It is seldom ever done solely for the pleasure of Allaah.

   A Hadith states that when two Muslims shake hands solely for the pleasure of Allaah, then before their hands separate, their

[1] Abu Dawood – Kitaabul Jihaad, Hadith 2608.
[2] Surah Aal Imraan, verse 31.

minor sins fall off just as leaves fall off from the trees during autumn. Hadhrat Hudhayfah bin Yamaan τ narrates that Rasulullaah ρ said, "When a Mu'min meets another Mu'min, greets him, takes his hand and shakes it, their sins are shed off just as leaves are shed off a tree."[1]

How strange, the Tabligh Jamaat members meet the general public solely for the pleasure of Allaah, not for money, votes or any other motive, but are criticised and sneered at.

5. Nabi ρ was repeatedly preaching to the people of Makkah, addressing them in congregations, as we see in his inaugural speech from Mount Safa[2]. He also moved from tent to tent in Mina during the Hajj of the Period of Ignorance[3] and he went even further to invite the leaders on their death beds, as he did for his uncle, Abu Taalib[4].

   All the above can be easily termed as **"in-ghust"** or "Jowla" (in Arabic), which literally means 'moving from one place to another'. This proves the local movement for the purpose of Da'wah. Furthermore, going to Taa'if can be termed as **"out-Ghust"**, i.e. going to another locality outside your own for the pleasure of Allaah.

6. Nabi ρ preached amongst the people of Taa'if for 10 days. Tabligh activities generally rotate around 3, 10 and 40 days. At

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[1] Tabraani in his *Awsat* (Vol.1 Pg.184).

[2] Bukhaari – Kitaabut Tafseer, Hadith 4770. Imaams Ahmad and Muslim have also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.38). Also see *Kanzul Ummaal* (Vol.1 Pg.277).

[3] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.21). See also *Al Bidaayah wan Nihaayah* (Vol.3 Pg.138) and (Vol.3 Pg.142) , *Isaabah* (Vol.1 Pg.275) and (Vol.4 Pg.312). Abu Nu'aym in his *Dalaa'il* (Pg.96, 105)

[4] Bukhaari – Kitaabut Tafseer, Hadith 4772. This Hadith has been reported by Imaams Ahmad, Nasa'ee, Ibn Abi Haatim and Ibn Jareer in their books when discussing the commentary of Qur'aanic verses. Tirmidhi has also reported the Hadith and states that the Hadith is reliable. A similar Hadith has been narrated by Ibn Katheer in his commentary of the Qur'aan (Vol.4 Pg.28), by Bayhaqi (Vol.9 Pg.188) and by Haakim (Vol.2 Pg.432). Also see *Al Bidaayah wan Nihaayah* (Vol.3 Pg.123).

times it may also include 4 months for non-Ulema and 1 to 3 years for the Ulema. Whilst some are on a full time basis, others are on anytime call- up basis.

Before we explain the specification and significance of days and time, a few fundamental points have to be borne in mind:

a.) Practically every Surah of the Qur'aan mentions Jihaad in the way of Allaah. When academics discuss the meaning of Jihaad, one understands it to express many aspects relating to the upkeep of Deen. It will mean, to exert oneself for Deen, to strive for the protection of Deen, to endeavour for the defence of Deen, to spread the Deen, to preach and propagate the Deen, to teach all branches of Deen, to engage in physical contact in order to upkeep, maintain, defend, protect, spread and propagate the Kalimah of Tauheed of Islaam.

b.) Da'wah (inviting) and Tabligh (propagating) of Deen is Jihaad (striving in the Deen). Jihaad leads eventually to "Qitaal" martyrdom or killing for the pleasure of Allaah without exceeding the stipulated boundaries of the Shariah.

c.) To learn about Deen is Fardh (obligatory). To preach and propagate Deen is also Fardh (obligatory). To protect and defend Deen can be done in various ways and the Tabligh Jamaat is one of the most excellent, which has been proven by experience to protect the Deen. We observe that the Tabligh Jamaat is like a mobile Madrassah and is extremely effective for the masses and professionals. It is that international movement that has reformed the lives of not hundreds, but thousands. Every day so many people enter the Tabligh Jamaat and reform themselves to become good members of society when they have formerly been

classified as lost cases in society, bad members of the locality and sinners of the first order.

d.) The Hadith is explicit that a little time (the time taken to milk an animal) in the day or night is better than the world and what it contains[1]. The Qur'aanic verses ordering "enjoining what is good (Ma'roof) and forbidding what is evil (Munkhar)" support the unanimous opinion that Jihaad has to be done all the time. Thus "ghust" is all the time, day and night. When there is no time specification for Jihaad (which in itself is adequately proven), then 3 days, 10 days, 40 days, 4 months, 1 year, 3 years, etc is done punctually for organisation, co-ordination and planning.

e.) One has to understand that first the act itself has to be properly, reliably, authentically proven before organisation, co-ordination, sequence and proper planning date and time can be set. Understand this principle and concept well.

7. Do you not see that to learn and teach Deen is adequately proven in Shari'ah. It is therefore laudable to set up the Makaatib, Madrassahs and Darul Ulooms. To have Ustaads, syllabi, holidays, departments, etc will all be part of the organisation and planning. All of this will be rewarded because the basis (in this case, 'to learn and teach Deen') has been proven beyond doubt.

We see that while making the Dhikr of Allaah is also adequately proven in Shari'ah, the Shari'ah has provided certain guidelines. It has stipulated when, how, where and which method is best. Thus although the basis for 'Dhikr being rewarding' is proven, there are certain conditions attached.

[1] Bukhaari – *Baab Sifatil Jannah wan Naar*, Hadith 6568. Ahmad, Ibn Abi Shaybah, Bayhaqi and Tirmidhi have also reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.242) and *Kanzul Ummaal* (Vol.5 Pg.309) and (Vol.2 Pg.289).

Thus, while Jihaad by itself is proven, there are certain laws attached to it which the Ulema know well.

Nevertheless, proper Shar'i procedures have to be followed to prove the validity of any action in the Shari'ah. One cannot say for example that since Allaah praises the saints in the 11th Para, 11th Surah, 11th verse, so Oh Muslims let us hold a festival on the 11th of the 11th month of every year. This sort of reasoning is ludicrous and no scholar of Islaam of repute has used such weird logic. Similarly one cannot say that transmigration of souls takes place from death to 3rd day, from one place to another, then on the 3rd day to the 7th day and then from 7th day to the 40th day, from place to place. So at each junction let us have a prayer ceremony.

Firstly, this migration is not proven. Secondly, to specify days for prayer ceremonies for the deceased are also not proven. Moreover, one should pray for the deceased whenever one desires to do so without any pomp, show or extravagance.

Understand the above carefully.

8) However, there are certain quantities of days which have significance.

Nabi ρ's actions and instructions to those he chose as Ameers of expeditions was in brief :

- go to this tribe or that and give them 3 choices
- Allow them to contemplate for 3 days and then take the necessary action
- The choices being:
    a. accept Islaam
    b. pay 'Jizya' (protection tax) and live under Islaam in peace and prosperity

c. get ready to fight to resist the take over[1]

Thus 3 days were given. In 3 days sufficient deliberation, discussion and contemplation can take place. When one goes out in Jamaat also, there is adequate time for one to deliberate on one's condition, spiritual state, moral condition, education level, purpose of creation, direction to choose in life, future projections and a good reasonable proper assessment can be made of one's life as a whole. Many people's lives are changed and revolutionised for the better after 3 days.

9) One should understand a very important point here. Whilst **3 days** was given for deliberation and contemplation prior to "Qitaal", 3 days in Jamaat is also for self–deliberation and contemplation. Thus the common factors are contemplation and deliberation which is done in 3 days. Thus, the significance of 3 days via the common factors. One cannot say that because the car has 4 wheels, one should therefore go out for 4 days because there is no correlation to justify the 4 days. Understand this well.

10) Hadhrat Yunus υ stayed in the belly of the fish for 3 days and 3 nights **(72 hours)**. In that duration the Nabi υ was fully focused on Allaah. In this state of peace and tranquillity, he gained even more proximity to Allaah and secured Allaah's forgiveness for the error in his decision (i.e. leaving Nineveh prior to the order of Allaah, thinking that the responsibility of conveying the message had been completed and he now had to move away before the wrath of Allaah descended on the nation.) Hadhrat Yunus υ was a Nabi of Allaah and therefore 'Ma'soom' (innocent) from sins. Where one goes out for at least 3 days, one is more

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[1] Abu Dawood (Pg.358), Muslim (Vol.2 Pg.82), Ibn Majah (Pg.210), Bayhaqi (Vol.9 Pg.184). as mentioned in *Kanzul Ummaal* (Vol.2 Pg.297), it is also reported by Ahmad, Shaafi'ee, Daarmi, Tahaawi, Ibn Hibbaan, Ibnul Jaarood, Ibn Abi Shayba and others.

focussed on Allaah (away from the hustle of business, from the computer, fax and generally chaotic and busy life). One is relaxed and therefore has some peace of mind to think about the reality of life. One has time to ponder over the sins one has committed and it is not uncommon to see that after 24 hours of change of environment, one is actually standing for Tahajjud crying and weeping over one's sins and resolving to move positively forward to gain proximity to Allaah. All this can be done in 3 days. Note the common factors embedded in 3 days.

11) Nabi ρ spent **10 days** in Taa'if. This will be sufficient proof for any Muslim for spending 10 days for Da'wah and Tabligh and not for any other purpose. Thus, going out for 10 days for Da'wah and Tabligh is proven. This incident also indicates to a point that Jamaats should stay in areas for 10 days for some proper constructive work to take place. We make du'aa that Jamaat activity progresses to such a level that with many Jamaats moving around, we can have them in localities for at least 10 days. It is due to the vastness of areas and shortage of Jamaats that the duration which Jamaats spend in localities has to be restricted.
12) Allaah extended the stay of Hadhrat Moosa υ on the mountain by a further 10 days, bringing the total to 40 days[1]. Both 10 and 40 days in the path of Allaah are proven in the above event.

13) It is a well known juristic fact that in the last 10 days of Ramadhaan, I'tikaaf is Sunnat-e-Muakkadah ala Kifayah. The numerous spiritual benefits attained by those performing I'tikaaf are well documented. The one who goes out in Jamaat for 10 days, making I'tikaaf in various Masaajid earns similar spiritual rewards and benefits. Do you now see the common-factor method of ours in relation to 10 days?

[1] Surah A'raaf, verse 142.

14) There are many Ahadeeth relating to the figure 40 .

- Benefit of **40 days** salaah with Jamaat with Takbeer Ula. Hadhrat Anas bin Maalik τ narrates that Rasulullaah ρ said, "When a person performs salaah solely for Allaah's pleasure for forty days in congregation and with the first Takbeer, two exemptions are written for him; (these are) exemption from Jahannam and exemption from hypocrisy."[1]

- 40 Salaats in Masjid e Nabawi ρ. Hadhrat Anas bin Maalik τ reports that Rasulullaah ρ said, "Whoever performs forty salaah in this Masjid of mine without missing a single salaah is assured exemption from Jahannam, exemption from punishment and exemption from hypocrisy."[2]

- 40 days change of foetus in womb. Hadhrat Abdullaah τ narrates, "Rasulullaah ρ who was Saadiq and Masdooq said to us, 'Each one of you collects in the womb of his mother for forty days. He then remains like this as a clot of blood for another forty days. In the same manner, he then takes the form of a piece of flesh, after which Allaah dispatches an angel who is charged with recording four things viz. his actions, his sustenance, his lifespan and whether he will be a good person or a wretch.'"[3]

- Rasulullaah ρ said, "Whoever is sincere to Allaah for forty days, fountains of wisdom will spring from his heart to his tongue."[4]

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[1] Tirmidhi – Hadith 241.
[2] Ahmad (Vol.3 Pg.155), as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.215) and *Majma'uz Zawaa'id* (Vol.4 Pg.8).
[3] Bukhari, Hadith 976.
[4] Abu Nu'aym, as quoted in Kashful Akhfaa (Vol.2 Pg.234). See also Maqaasid Hasanah (Pg.390), Faydhul Qadeer (Vol.6 Pg.46).

- Hadhrat Abu Umaamah τ narrates that Rasulullaah ρ said, "A complete term of standing guard over the borders (of a Muslim state) is forty days. Whoever stands guard for forty days without engaging in trade and without starting something new (in Deen) shall emerge from his sins like the day his mother gave birth to him."[1]

  In fact, when a man once came to Hadhrat Umar τ, Hadhrat Umar τ asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar τ asked further, "How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar τ commented, "Why did you rather not complete forty days?"[2]

  - 40 days – Hadhrat Moosa υ on the mountain. Allaah says,

وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً

We made an appointment with Moosa υ for thirty nights *(at Mount Toor)*, **then ended it with** *(another)* **ten** *(nights)* **to complete his Rabb's term of forty nights."[3]**

From the above we learn :-

Within 40 days a person develops a habit, some form of character change takes place, freedom from Jahannam results, one is safeguarded from 'nifaaq' (hypocrisy), personality alters with new levels and phases being achieved, barakaat (blessings) of Allaah are earned, rewards multiply and person's being itself undergoes revolutionary changes and closeness to Allaah. Most of the Sufi Mashaa'ikh also require their Mureeds (disciples) to remain for 40 days in the Khanqah for spiritual reformation.

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[1] Tabraani, as quoted in Mashaari'ul Ashwaaq (Vol.1 Pg.402).
[2] *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).
[3] Surah A'raaf, verse 142.

Note this happens when an action is done regularly for the duration of 40 days and not <u>on the 40th day itself</u>. This happens in the 39 days leading to the 40th day.

In Shari'ah, those who are acquainted with Qiyaas (analogical reasoning on Shari lines) will know that firstly the 'Asl' (the root, principle) has to be adequately proven for it to be used as the 'Maqees' (the basis of analysis) and the 'Maqees Alay' (that case which the 'Maqees' is moving parallel to) can be linked. There has to similarities between the Maqees and Maqees Alay for proper, valid, constructive conclusions and derivations to result.

Thus there is no link with 4 tyres of the car and going out for 4 days. However, we find the quality of 'inviting towards good' in 'Tabligh', 'Da'wah', 'Jihaad' and 'Qitaal'. Thus a proof for 'Jihaad' will also serve as proof for Da'wah and Tabligh. Understand this well.

As for those who have given their lives for 'Tabligh' and those who are on call to proceed as the need arises are in fact those people indicated in the verses referring to the group who should be enjoining what is right and forbidding what is evil. A few of these verses are:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

There should be a group from you who invite towards *(all that is)* **good, command** *(others to do)* **what is right and forbid** *(others from)* **evil. These** *(people who do this)* **are indeed the successful ones** *(those who have reached their goal)***.** {Surah Aal Imraan, verse 104}

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

You *(the followers of Muhammad ε)* **are the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind. You command what is right, forbid from evil** *(kufr, shirk, wickedness, etc)* **and believe in Allaah.** {Surah Aal Imraan, verse 110}

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللّهَ وَرَسُولَهُ أُوْلَـئِكَ سَيَرْحَمُهُمُ اللّهُ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

The Mu'mineen men and the Mu'mineen women are supporters *(helpers, protectors)* **of each other. They command** *(others and each other to do)* **good, prevent evil, establish salaah, pay zakaah and obey Allaah and His Rasool ρ. These are the ones on whom Allaah shall soon shower mercy. Verily Allaah is Mighty, The Wise.** {Surah Taubah, verse 71}

Although the verses refer to the Sahabah ψ in the first instance, all those doing similar work are implied. However, there are proportionally too few who have designated their lives for 'Tabligh' on a full time basis. In every country, province, city and locality there should be Muslims upholding the task and great responsibility of Tabligh, Da'wah and Jihaad.

During the Khulafa-e-Raashideen, the military forces where generally sent out for 4 months at a time[1]. In most cases the man can stay away from his wife and family for 4 months at a time. If a person has permission from his wife and family to spend more time then he can go for longer periods in the path of Allaah. We are taught that **at 4 months** the "Ruh" is put into the growing foetus. Rasulullaah ρ said, "Each one of you collects in the womb of his mother for forty days. He then remains like this as a clot of blood for another forty days. In the same manner, he then takes the form of a piece of flesh (for another forty days), after which Allaah dispatches an angel who is charged with recording four things viz. his actions, his sustenance, his lifespan and whether he will be a good person or a wretch."[2].

Thus the baby develops slowly but surely, is nourished, kept safe and sound, protected from difficulties, fed miraculously and when the major physical preparation is complete, the 'Ruh' is put in. This is after 4 months.

[1] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).
[2] Bukhari, Hadith 976.

Thus the baby now enters a new phase, a fresh situation, a revolutionary circumstance, a life, a phase of a progressive future, a better turn for the time to come, a boost in everything and going towards preparation for coming into the world. A person going for 4 months realises the fruitfulness of his efforts and sacrifices. He enters into a new place, a better spiritual life, an academic boost into an Islaamic way of life, his entire life pattern changes and he now manoeuvres into a better position to face the oncoming life of the grave and Aakhirah. Do you see the similarities, semblance and link. May the Creator help us all.

Ulema are generally requested to go for 3 years, spaced over some time, but one year at a time. This is logical since the Ulema are the spiritual guides of the Ummah. They are valuable and are those who understand the importance, significance, value, purpose and high status of Deen. They understand the duty and responsibility of the Ambiyaa عليهم السلام better than most others and therefore their expertise is more needed. When out with a Jamaat, they will be able to guide people and, at the same time, learn more about the details of the work of Tabligh than others. Therefore more time is required from them. The duty and responsibility of the Ulema is greater. Their insight, foresight and vision is better and deeper. Their Ilm is more, their closeness and proximity to Deen is more intense. Thus more time is required from them. Those who have more responsibility have to give more time. Because the sweeper in a factory has less important responsibilities and duties, less time and weight lay on the shoulders. The one close to the Director gives more time due to the heaviness of duty and responsibility.

HADHRAT SHAIKH رحمه الله

Hadhrat Shaikh رحمه الله gave the following reply to a question posed by the Al-Jami'at (Delhi) news reporter, "My respected friend! We who sit on straw-mats are not accustomed to issuing statements. However, on this occasion, convey the following message to the Muslim public, through the Al-Jami'at, 'Every person should engage himself in the work for which Moulana Mohammad Yusuf Sahib رحمه الله and his father, Hadhrat Moulana Mohammad Ilyas Sahib رحمه الله sacrificed their lives with the same spirit of dedication and enthusiasm as theirs. This is my message and feelings." (Al-Jami'at, 3 Dhul Hijjah 1384 Hijri) *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs.395, 396}*

We always hear that 'Tabligh' is the work of the Ambiyaa عليهم السلام. Is this true?

Ambiyaa عليهم السلام came to the world to link mankind to the Creator; to show mankind which actions are good, leading to the pleasure of Allaah and which actions result in the wrath of Allaah and to Jahannam. Every Nabi υ of Allaah from Hadhrat Adam υ to Hadhrat Muhammad ρ called mankind to what we term as 'Usul e Deen'. These are :-

1.) Tauheed
2.) Risaalat and
3.) Aakhirat.

However, if we carefully study the stories of the Ambiyaa عليهم السلام in the Qur'aan, two statements are repeatedly made by the Ambiyaa عليهم السلام These are :-

1.) Fear Allaah
2.) We ask of you no remuneration (wages) over preaching because our wages (reward) is with Allaah.

There are two types of fear:-

1.) Fear resulting from fright, the end result of which is solely and only linked to harm and injury.
2.) Fear created by love, respect and remorse at anger created and punishment incurred.

We do not fear Allaah as one fears a lion. This type of fear is not implied.

Stemming from one's love, respect and honour for one's parents or teacher, one does not want to do anything contrary to their directives because of the 'fear' of their anger or punishment. This type of fear is implied. The other important aspect which all the Ambiyaa عليهم السلام made clear was that they received no remuneration for preaching, propagating and inviting towards the pleasure of Allaah.

In the entire world, there is currently no other group of people bigger than the Tabligh Jamaat that goes door to door, village to village, town to town, city to city, province to province, country to country and continent to continent trying hard to link the creation with the Creator, calling towards good, learning, teaching, promoting adherence to the practice of the Sunnah and doing much more with their own money, without asking for wages, remuneration, votes and with no other ulterior motive. Any reasonable person can observe the striking resemblance between the work of the Ambiyaa عليهم السلام and that of the Tabligh Jamaat.

When Nabi ρ is the last and final Nabi and Rasool of Allaah, the work, duty and responsibility of Nubuwwah has to carry on. The Tabligh Jamaat is definitely fulfilling a major aspect of continuing the work of Nabi ρ. Some people sarcastically ask how one can classify the duty of inviting towards good as work. We say, that in today's world when examining faeces under the microscope is classified as work, why does one not want to classify the work of Ambiyaa عليهم السلام as work?

Hidaayat Bayaan and Istighfaar on return

This is easily proven from the life of Nabi ρ. Let alone giving 'words of advice', even going along with the person for a little while has been proven from the practice of Rasulullaah ρ.

1. Hadhrat Mu'aadh bin Jabal τ narrates that when Rasulullaah ρ sent him (as governor) to Yemen, Rasulullaah ρ walked with him as he gave him advice. Hadhrat Mu'aadh τ was riding his animal while Rasulullaah ρ walked beside the animal. After giving him the necessary advice, Rasulullaah ρ said, "O Mu'aadh! You shall probably not meet me after this year. You shall perhaps be passing by only this Masjid of mine and my grave." Hadhrat Mu'aadh τ then started weeping profusely because of this separation from Rasulullaah ρ. Rasulullaah ρ then turned around and faced towards Madinah as he said, "The people closest to me are those with Taqwa regardless of who they are and where they may be."[1]

   Many books on jurisprudence have been written with regard to this event.

2. Abu Yusuf رحمه الله said : "Some of our teachers related to me from Nafi from Ibn Umar that when Abu Bakr Siddeeq τ despatched Yazeed bin Abu Sufyaan to Syria, he walked along with them to see him off for about 2 miles. They said to him: "O, the Khalifah of the Prophet of Allaah! Would you not go back." He said :"No, for I have heard the Rasool of Allaah ρ saying that Allaah will save from Jahannam the person whose feet are covered with dust in the path of Allaah".[2]

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[1] Ahmad (Vol.5 Pg.235), as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.100).
[2] English translation of *Kitaab ul Kharaj* (Islaamic Revenue Code translated by Dr. Abid Ahmad Ali – Qadi Abu Yusuf رحمه الله , Pgs. 8,9

The following is proven from these two narrations:-

a.) advising the Jamaat/ Ameer that is going out
b.) going with them for a distance and
c.) he whose body is covered with some dust in the path of Allaah will be saved from Jahannam

On return, the Ameer of the Jamaat generally says 'let us return to the Masjid and making Istighfaar (seek Allaah's forgiveness)'. The question then arises: "What sin did we commit that we should seek pardon?" The answer is that although we went out in the path of Allaah, we definitely did not fulfil the rights of Tabligh as it ought to be done; as the Ambiyaa عليهم السلام would have done it, as Nabi ρ would have done it or even as the Sahabah ψ would have done it. On the way we may have said and seen something that we were not allowed to say or see or whilst inviting we may have said an unbecoming word or two. For this and other issues we seek forgiveness. It is for this reason that one recites the du'aa after the General Taleem or after 'Mashwera'.

Why Ijtima, Johr?

Ijtima means 'gathering' and the 'Johr' is a smaller 'Ijtima'.

During the time of Nabi ρ, Muslims used to gather regularly in the House of Arqam behind Mount Safa. These days there is an escalator called "Arqam Escalator" to show where the house of Arqam was. This was the place where Hadhrat Umar τ accepted Islaam.

It has been reported that Hadhrat Arqam τ's house was at Mount Safa and it here that Rasulullaah ρ used to be found during the early days of Islaam. It was here that he invited people towards Islaam, as a result of which many people became Muslim.[1]

Hadhrat Ali τ reports that (on three consecutive days) Rasulullaah ρ instructed him to prepare a goat with a *Saa* (approximately 3.6 kg) of grain and a large container of milk to host the family of Abdul Muttalib (so that Rasulullaah ρ could invite them to Islaam).[2]

This gathering in the house of Hadhrat Arqam τ was one of Muslims alone, where learning and teaching of Islaam took place. Rasulullaah ρ also had food served to the people he gave Da'wah to. All the above also takes place in an Ijtima or Johr. In some countries, to facilitate huge crowds, emergency toilets are erected, tents are constructed and small food shops are also set up. In other countries people even prepare their own food. When the Usul (principle) is found, all that happens for organisational purposes is permissible.

[1] Mustadrak (Vol.3 Pg.502) and *Isaabah* (Vol.1 Pg.26).
[2] Bayhaqi (Vol.2 Pg.178), Tabari (Vol.2 Pg.228), Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350) and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.302). See also *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).

We notice at times little change in the members of the Jamaat

At times a person goes out in Jamaat but very little change takes place in the character, personality and dealings of that person. The person goes for 40 days but changes very little. He again goes out for 4 months but changes little. So the Tabligh Jamaat gets a bad name. Some say that a person should not go out with the Tabligh Jamaat for he is causing disrepute to the work. We say that when a person is physically ill, then he is admitted to hospital. He comes out of the hospital and later goes back for a longer period. In fact, the person repeatedly goes in and out. What must we do, leave the person in the graveyard and say that he is causing disrepute to the hospital. No, that is why we say that if a person did not change and reform at 40 days or 4 months, he requires spending more time. Also for the duration of time he is in Jamaat then the local people who are affected by his ill character and bad dealings are temporarily safe. Moreover, at least for the time that the person is in Jamaat, the person is not induced in wrong, Shari, illegal transactions.

Similarly, when a person who has extremely corrupt and bad business dealings stands in the first row for every Fardh Salaah, should we tell him not to come for Salaah, or should we rather think positively by saying that at least he was away from sinning for the entire duration of preparing and coming for Salaah, while making wudhu, while performing Salaah and during time spent going to and from the Masjid. Insha-Allaah, eventually the person will leave the sin due to the power and importance of Salaah.

If a person is good and righteous, then why must he go repeatedly in the path of Allaah. Medically speaking, even the doctors, dentists, eye specialists, etc want you to go for a general check up every 4 months or so. When so much emphasis is placed on the physical, how much more must be placed on the spiritual side of man? A person staying in his own environment tends to stagnate and become lazy. He

forgets his original duty and becomes complacent. His spiritual power also becomes weak. Thus he needs to go out for boosting and recharging from time to time. Even in the Hadith, the blessed words of Rasulullaah ρ state that we should refresh our Imaan by recitation of the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah'.[1]

UNIQUE AND UNIVERSAL EFFORT

Amongst the religious journals and newspapers, the weekly 'Khuddamuddin - Lahore' is most widely circulated and approved by all schools of thought. Its editorial board expressed its sincere sorrow upon the demise of Hadhrat Moulana Mohammad Yusuf Sahib رحمه الله under the caption, 'The Sun of Celestial Reformation and Propagation has Set'. The rest of the article is as follows:

"The demise of Hadhrat Moulana Mohammad Yusuf Sahib رحمه الله is an irreplaceable loss for the Islamic world. He sacrificed everything to internationalise the effort of Tabligh on the pattern set by his father. He continued his mission with a matchless form of zeal and enthusiasm". "What is most commendable is the fact that Hadhrat Moulana رحمه الله steered such an international movement without seeking any financial assistance from others. No posters were displayed, none of the current forms of propaganda were adopted and no interviews were conducted. We hope that Allaah Rabbul 'Izzat will keep alive the mission of Hadhrat Moulana Mohammad Ilyas Sahib رحمه الله and Hadhrat Moulana Mohammad Yusuf Sahib رحمه الله. May Allaah Ta'ala keep the highways of Tabligh open upon which thousands have treaded to become immersed in the Dhikr (remembrance) of Allaah Ta'ala and concern for their Aakhirah". [Khuddamuddin, 13 Dhul Hijjah 1384 Hijri]

The above article of the weekly 'Khuddamuddin' regarding the special features and general benefit of the Tablighi effort is an open proof of its importance, authenticity and genuineness. *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs.397, 398}*

[1] *Majma'uz Zawaa'id* (Vol.10 Pg.82) and Ahmad (Vol.2 Pg.359).

Why go out ?

Some ask: "Why must we go out?", "Can we not stay at home and reform?", "We are where we are, have we improved?". When a person is sick, he is taken out of the home environment and put into hospital. The new place will allow for change, proper treatment and recovery. The more sick the patient is, the deeper he goes, from the general ward to special care to intensive care. Thus a person who is spiritually not well also needs to go out, to change his environment, to go to better surroundings and in better company to be with those performing Salaah, making Dhikr, thereby getting proper direction in life. He should be with those who are trying to gain closeness and proximity unto Allaah, who are trying to reform, change and link themselves to Allaah. He should be with those who are inviting towards good and doing the good, who are invited to good rather than to bad and evil. Thus one needs to go out.

Some say members of the Tabligh Jamaat are very bad.

Reports reach us that some members of the Tabligh Jamaat are reckless in their dealings and have extremely bad character. No doubt, there are some members who do such actions which cause disrepute, not only to the Tabligh Jamaat but even to Islaam. However, the rule is if a salesman comes with a good product but is very ill mannered and short tempered, does one discard the good products because of the bad character of its promoter?

One should be sensible and look at the principles of the Tabligh Jamaat. If one looks at the best of movements, one will also find the worst of people in these efforts.

Why are non-Aalims allowed to lecture ?

Some ask: "Why do non-Aalims lecture in the presence of Alims?" This lecturing by non-Aalims is done within the permitted syllabus of 6 points. Many non- Ulema are able to express the concern for Deen in a very impressive style. To give advice, to encourage what is good, to call towards the truth, to instruct others from moving away from harm, to save someone's Imaan, to protect someone's Imaan, to save the blind from falling into the well, to admonish someone, to advise someone of an impending harm is not only the work of the Ambiyaa عليهم السلام and Ulema.

Do we not see in the story of Hadhrat Moosa υ that a man came from the furthest end of the town to warn Hadhrat Moosa υ of danger. The verse states:

وَجَاء رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

A man came running from the furthest end of the town saying, "O Moosa! Verily the ministers are discussing the need to execute you, so leave *(the city for your own safety)***. I am certainly a good counsellor to you."** {Surah Qasas, verse 20}

Another verse says:

وَجَاء مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

A man *(from the same town)* **came running from the farthest end of the town saying, "O my people! Follow the messengers..."** {Surah Yaaseen, verse 20}

In Islaam, the junior in rank can advise the senior. There is no flaw, defect or inferiority in this. In Mi'raaj Hadhrat Moosa υ advised Nabi ρ concerning Salaah.[1] In Madinah, Hadhrat Salmaan Faarsi υ advised Nabi ρ to dig the trench.[2]

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[1] Bukhaari – *Kitaabus Salaah*, Hadith 349.
[2] *Fat'hul Baari* (Vol.7 Pg.314).

We can observe that generally the speakers of Tabligh Jamaat, even their Ulema, do not dwell in "Masala Mas'aail" (rules and regulations) on jurisprudence but keep to the path of inviting towards good.

Hadhrat Mufti Azeezur Rahmaan Bijnori writes: He (Hadhrat Moulana Muhammad Yusuf رحمه الله) did not extend this type of special treatment only to me. He treated every Aalim in this manner. One of my special and close friends Moulana Khalil Ahmad Khan Sahib Najibabadi was a very simple and pious Aalim. Once he reached Nizamuddeen with a Jamaat. He was seated with the other guest at tea-time, when I addressed him with the title "Moulana". Hadhrat Ji رحمه الله seated him besides himself and treated him with special affection.

Once, the editor of "Madinah", Janab Sa'id Akhtar Sahib proceeded for a Chillah (forty days) in the path of Allaah. When he reached the place, Kawi, he expressed his intention to extend his time to three chillas (four months). Hadhrat Ji رحمه الله remarked, "We also desire that you should spend four months. However, your absence will cause uneasiness to Mufti Sahib and we do not wish to inconvenience the Ulema."

Hadhrat Ji رحمه الله used to say, "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulema. We send them with the sole reason of bridging the gap which currently exists between the public and the Ulema. In this lies the benefit of the public."

Relationship with the Elders

I am not fully aware of Hadrat Ji's relationship with the other elders. Nevertheless, I am fully acquainted with his relationship with Hadrat Madani رحمه الله. He always used to visit Deoband whenever he went to Saharanpur. He used to sit for lengthy periods of time with utmost respect in the company of Hadrat Madani رحمه الله. Hadrat Madani رحمه الله also kept up a close relationship with him. Whenever Hadrat Madani رحمه الله attended any Ijtima, he would encourage those who met him to spend a chillah in the path of Allaah.

Once I happened to visit Nizamuddeen after the demise of Hadrat Madani رحمه الله. It was a cold winter's day. Hadhrat Ji رحمه الله was in the sunshine that was falling upon the platform. After greeting him, he sighed deeply and said, "Hadrat Madani رحمه الله has passed away. The world has been deprived of a very great source of goodness. If our goodness is collectively placed on one side, then too his goodness will outweigh ours." *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs. 144, 145}*

"Why does the Tabligh Jamaat go mostly to Muslims."

Why does Tabligh Jamaat preach, teach, talk, and walk amongst mostly Muslims. Firstly, many times the Tabligh Jamaat because of their conspicuous nature have to work and give Da'wah to non-Muslims. This happens at bus stops, railway platforms, airport areas and on the road.

Secondly, when someone is doing well in accordance to the Shari'ah, then allow them to carry on. No one is stopping one from giving Da'wah to non-Muslims provided one knows the Shar'i requirements and perimeters for this important responsibility.

Thirdly, in the Shari'ah we have many examples to prove that teaching, learning and advising Muslims was done.

1.) Allaah instructs reminding because reminding is beneficial for the Muslims: Allaah says:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

Continue advising because advice is beneficial for the Mu'mineen. {Surah Dhaariyaat, verse 55}

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

So advise because advice is beneficial. {Surah A'la, verse 9}

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللّهَ وَرَسُولَهُ أُوْلَـئِكَ سَيَرْحَمُهُمُ اللّهُ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

The Mu'mineen men and the Mu'mineen women are supporters *(helpers, protectors)* **of each other. They command** *(others and each other to do)* **good, prevent evil, establish salaah, pay zakaah and obey Allaah and His Rasool ρ. These are the ones on whom Allaah shall soon shower mercy. Verily Allaah is Mighty, The Wise.** {Surah Taubah, verse 71}

From here it is clear that the reminding, advising, admonishing is done by Muslims for Muslims.

2.) The gathering of Muslims at Darul Arqam for learning, teaching, advising and practising was done by Muslims, for Muslims. Here the Ameer was none other than Nabi ρ.[1]

3.) The sending of Hadhrat Mus'ab bin Umayr τ to Madinah to teach Muslims.[2]

4.) The sending of Hadhrat Mu'aadh bin Jabal (R.A) to Yemen, as a governor, guide and teacher for the Muslims.[3]

5.) Hadhrat Abdullaah bin Mas'ood τ narrated Ahadeeth once or twice a week to those gathered in Masjid e Nabawi ρ.[4]

6.) Hadhrat Abu Hurayrah τ used to stand near the mimbar (pulpit) of Masjid e Nabawi ρ once a week and narrate Ahadeeth.[5]

7.) Hadhrat Tameem Daari τ used to narrate Ahadeeth before the Jumu'ah Khutba every Jumu'ah.[6] (From this one we prove also that the lecture is given prior to Jumuah Khutba in many countries).

8.) Hadhrat Umar τ sent Hadhrat Abu Dardaa to Shaam to teach the Qur'aan and Sunnah to the people.[7]

[1] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30) and *Isaaba* (Vol.4 Pg.447).
[2] *Isaabah* (Vol.6 Pg.101), Abu Nu'aym in his *Hilya* (Vol.1 Pg.107) and his *Dalaa'il* (Pg.108), see also *Majma'uz Zawaa'id* (Vol.6 Pg.42) and *Al Bidaayah wan Nihaayah* (Vol.3 Pg.152).
[3] Ahmad (Vol.5 Pg.235), as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.100).
[4] Bukhaari – Kitaabul Ilm, Hadith 70.
[5] Hakaim (Vol.1 Pg.108).
[6] Iqaamatul Hujjah Pg.32.
[7] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).

9.) The Mufassireen, Muhadditheen and the Ustaads in all Darul Ulooms as well as the Mashaa'ikh in Khanqahs teach, study, educate, advise and admonish Muslims.

10.) Rasulullaah ρ once dispatched a group of six Sahabah ψ to teach the people of a tribe that had accepted Islaam. These Sahabah ψ were however waylaid at a place called Raj'ee.[1]

11.) There is a Hadith in which states, "convey, perhaps the listener understands more than the speaker".[2] This also refers to Muslims to Muslims. The Muhaaditheen (scholars and compilers of Ahadeeth themselves state that although they are compilers, the 'fuqahaa' (jurists) understand the meaning in greater depths.[3]

12.) There is an extremely important Hadith which states 'convey from me, even if it be an Aayat".[4] This is so general that Muslim and non-Muslims can be inferred there from.

13.) This single Hadith is sufficient to relate most, if not all objections regarding Dawat and Tabligh.

[1] Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.63).
[2] Bukhaari, (Vol.1 Pg.8). Refer to Rasulullaah ρ's sermon during his farewell Hajj.
[3] Tirmidhi – Hadith 9902.
[4] Bukhaari – Hadith 3461.

Tabligh, Dawaat, Jihaad, Qitaal

The Hadith quoted above makes the duty and responsibility of teaching the Deen upon every Muslim, irrespective of where the Muslim is staying, whether the Muslim is Arab or non-Arab, qualified or not qualified. It applies to doctor and patient, teacher and student, judge and jury, ruler and subject.

If this was strictly adhered to then there would have been very few ignorant ones left. Moreover during the Hajj, Nabi ρ stated clearly the duty and responsibility of Muslims (i.e. those who are present should convey to those who are absent).[1]

Furthermore, in Surah Yusuf, Allaah explains in no uncertain words the work of Muslims who adhere to the teaching and way of Nabi ρ, saying, "Say, this is my way, calling to Allaah with conviction (insight, foresight, wisdom) I and those who follow me and I am not one amongst those ascribing partners to Allaah.[2]

Even the neighbour has rights to be fulfilled. We mention a narration which urges us to be vigilant and try our best to improve the morals of the neighbour who is backward and ignorant of religious knowledge.

"Allaamah Bin Abdul Rahman رحمه الله narrated to us saying that his father, Abdul Rahmaan, reported on the authority of his father Ahza Khuza'ee that one day, Allaah's Rasool ρ said : "(In a special sermon) What has happened to those whom Allaah Ta'ala has blessed with the knowledge and understanding of Imaan that in their neighbourhood live such backward people who are devoid of it and they make no effort to impart the knowledge of Imaan and promote

[1] Bukhaari (Vol.1 Pg.8).
[2] Surah Yusuf, verse 108.

awareness of it in them? They neither give good advice to them nor discharge the duty of promoting what is lawful and forbidding what is prohibited? And what has happened to the (ignorant and backward) people that they neither bother to learn about Imaan, nor try to get advice from their neighbours? By Allaah! It is the duty of those (possessing the knowledge and understanding of Imaan) to make effort to teach the Imaan to their (backward and ignorant) neighbours, give them good counsel and exhort them to do what is good and lawful and prevent them from what is wrong and forbidden. In the same way, the ignorant and backward neighbours, like seekers of knowledge should themselves take steps to seek knowledge and understanding of Imaan from their neighbours. And if none of the two categories of men will NOT do their duty Allaah will then severely punish them in this very world.[1]

Thus Tabligh means to enjoin what is good and forbid what is evil, to educate, to learn, to preach, to propagate and to convey the teaching of Deen in any permissible Shar'i method. The closer the method is to the Sunnah, the more rewarding it will be. The nearer the method is to the Sunnah, the more effective it will be. Once Tabligh starts, then Da'wah (inviting with active interaction between parties) will surely result. On instruction of Nabi ρ, the Sahabah ψ personally made Tabligh, even during battles. Jihaad was used as the last resort (when dialogue failed), which at times resulted in 'Qitaal' (martyrdom for the Muslims and Jahannam for those who were killed in the state of rejection). All this was done in 3 days. The matter was vested via Tabligh, Da'wah and Jihaad.

Thus we have the following facts in front of us. There were 27 "Ghazwa" during the life of Rasulullaah ρ and approximately 56 "Sarriya". Ghazwa is that Jihaad expedition in which Nabi ρ himself took part while Sarriya is that Jihaad expedition which was dispatched by Nabi ρ without him joining. In total 259 Sahabah ψ

[1] Musnad Is'haaq bin Raahway, Musannaf Ibnus Sakan and Musnad Ibn Mandah.

were martyred and 759 Kuffaar were killed. This was all during the lifetime of Nabi ρ.

The above proves that the thrust was on Tabligh, Da'wah, and Jihaad. Qitaal (fighting) was the last resort. When we look at the Shar'i meaning and implications of Jihaad, one will realise that to protect one's Imaan, defend one's Islaam, to practice upon Islaam in a non-conducive environment, to enjoin what is good and forbid what is evil, to exert oneself above the normal routine, to strive in the path of Allaah with ones life, time and wealth, to study, teach and learn means to be in the path of Allaah. All these stated fall within the broader definition of Jihaad.

Once Hadhrat Ji رحمه الله addressed a special gathering of the Ulema of the Bijnur district as follows, "All the delegations and armies that were dispatched by Sayyiduna Rasulullaah ρ to various areas and tribes were for the sake of Da'wah. According to one narration, the total number of expeditions undertaken during the time of Sayyiduna Rasulullaah ρ equals 23. According to another narration, 39 expeditions took place. Of these, only nine took place for the purpose of fighting. The remaining were explicitly for the purpose of Da'wah. Only in one expedition did Sayyiduna Rasulullaah ρ personally injure a disbeliever."

Here we wish to show the thoroughness with which Hadhrat Ji had studied Seerah. Such facts can only be known after an exhaustive study of the subject. *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs. 79, 80}*

Is it permissible to sleep in the Masjid?

Before Hadhrat Abdullaah bin Umar (R.A) married, he used to stay in the Masjid.[1]
Nabi ρ also made I'tikaaf in the Masjid, slept and ate in the Masjid, 10, 20 and 30 days are proven.[2]
Thus 'fuqaha' made various classifications of I'tikaaf; Waajib, Sunnah Mu'akkadah and Nafl are the famous types. There are many benefits of staying in the Masjid. Only a person not knowledgeable about Deen will make such objections for the mere reason of creating unnecessary chaos.

Why make Ghust even in the day?

It is stated in Sura Muzammil, "Verily you have in the day an intensive lengthy task (of inviting)"[3]. In fact the literal translation of the Aayat refers to "most surely, you have in the brightness of the day, a lengthy swim". Obviously here it does not mean a mere swim but just as a swimmer moves up and down in fact, weaving and turning, moving from side to side, the "daa'ee" (Da'wah giver, here in this case, Nabi ρ) is advised to move amongst the people for the purpose of inviting. That is why we see him ρ going from house to house, individual to individual, crowd to crowd, tent to tent, in the day and in the night, inviting towards Allaah. After the Kuffaar once harassed Nabi ρ, Hadhrat Faatimah رضي الله عنها came to wipe off dust from his forehead. He then told her that we will take this Kalimah from tent to tent, street to street, town to town, city to city, until it reaches every house of baked and unbaked bricks and in every nook and corner of the world.[4]

[1] Bukhaari – pg. 587 Hadith 7030, Abu Dawood – pg. 334 Hadith 385.
[2] Bukhaari pg. 158
[3] Surah Muzammil, verse 7.
[4] Ahmad (Vol.4 Pg.103) and (Vol.6 Pg.4).

Is this work Fardh?

All the scholars are unanimous that to learn Deen, to teach Deen and to act upon Deen is Fardh (Obligatory). Muslims must face reality. Before he realises it, time passes so quickly by that he is married, involved in earning a livelihood and having children whereas he does not know simple, basics of Islaam. So many inhabitants of Muslim countries do not know even the first Kalimah, doctors do not know the fardh (obligatory) things in ghusl, teachers do not know the fardh of wudhu, engineers do not know what makes Zakaat fardh, factory owners know very little of business, business men know practically nothing of Shar'i transactions. Do we expect the ignorant, elderly ones to go back to Madressah and enrol in the Darul Uloom.

Allaah, the Merciful, has provided a simple method. It is to go out in the path of Allaah, not primarily to reform others but to change one's own direction from the world to the Aakhirah, from the created things to the Creator of things, from materialism to spiritualism. Once the focus changes, the person knows what he has been created for, then the enthusiasm to seek Ilm, will automatically develop. Now we will have Muslim doctors, teachers, engineers and business men who will lead Islaamic lives. Deen will become alive in the surgery, class room, office and factory.

When one analyses the activities of the Tabligh Jamaat, their day and night actions, their methods and systems, one will be forced to admit that in today's time it is the only mobile 'madrassah' and mobile 'Khanqah'. Without being biased, observe the successes of any other movement, organisation or set-up and compare that to the Tabligh Jamaat. One realises that for the average common Muslim, the Tabligh Jamaat is the most effective means for their self–

reformation and spiritual improvement. When one assesses, keep the whole world in view.

DIVINELY INSPIRED MOMENT

The editor of "Tarjuman - e - Islam", the official weekly organ of the Jami'atul Ulema - e - Islam (West Pakistan) wrote the following article on the demise of Hadhrat Ji رحمه الله with the caption, "A Great Loss for the Islamic World".

"Allaah Ta'ala inspired the heart of Hadhrat Moulana Mohammad Ilyas Sahib رحمه الله with the principles and modus operandi of the Tablighi Jamaat. This effort is a completely safe and extremely beneficial method of propagating the Deen. In a short period of time, it has filled the Islamic world with a series of religious concern. Outwardly it seems to be a very simple effort, but in reality, it is a very high form of spiritual training to restrain carnal desires."

"It is not an easy task to encourage the rich and the poor, the pious and the evil, the soft - natured and the hard - natured to frequent the Masjid as practical Muslims and to accustom them to the environment of our pious predecessors. Many high profile government officials and professionals are reviving the practice of our pious predecessors of leaving their home for the sake of Deen."

"The discourses of Hadhrat Moulana Mohammad Yusuf Sahib رحمه الله were mostly divinely inspired. He was always aided with divine help. His followers continuously experience miraculous conditions. All this proves his truthfulness and sincerity."

The above review of the leader of Jami'atul Ulema - e - Islam, Hadhrat Moulana Ghulam Ghauth Sahib, clearly indicates his acknowledgement and confidence in the promising results of the Tablighi effort. *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs.395, 396}*

Is the Tabligh Jamaat against the Khanqah and Darul Uloom?

The above question is ludicrous even to ask. Only those who have not understood the importance of Tabligh Jamaat, Khanqah or Darul Uloom can make such weird statements. Look carefully at those in the fore front of the Khanqah's, those spearheading the Darul Uloom. Where are their roots? Where did they start? Where did they gain their status and position in Deen? Where did they get popularity? What did they use as their springboards to the position they are in ?

Let us consider one single simple call, "Brothers, make your child a Hafiz and Aalim ba Amal (practising pious Alim)" From which quarters does this call mostly emerge? In fact the Tabligh Jamaat repeat this so often that one can easily say without fear that they do it more often than Darul Ulooms or Khanqah's. This is natural, for the Darul Uloom or Khanqah do not have as many opportunities to say it.

Yes, our humble request is, join the Khanqah but still give your time, you are more valuable now. Go to the Darul Uloom, but academically aid the Tabligh Jamaat, encourage them, your input and going out has tremendous impact on all. We make duaa each effort understands one another, works in co-ordination with one another and joins hands to compliment one another.

Hadhrat Mufti Azeezur Rahmaan Bijnori writes: "Hadhrat Moulana Mohammed Yusuf Sahib began teaching while he was a student. This remained his beloved occupation until the end of his life. He spent the time which remained after lecturing, supervising the movement of Jamaats and writing and teaching students.

Once I complained to him that I was tired of teaching. I wished to place my responsibility of teaching on some capable person so that I could proceed in the path of Allah for a few days. On this he said, "Never ever. Before Tabligh you should teach and after Tabligh also you should teach. People say that we are against the running of madaaris. This is an error on their part. We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh". *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pg.77}*

Honouring of Ties

Hadhrat Ji رحمه الله used to honour anything or any person connected to the Akaabir (elders). Whenever a Jamaat's route was made towards Thanah Bhowan, Deoband, Ambhatah, Kandhlah, Amrohah, etc., he used to advise them as follows, "These are the places of the elders. It is necessary to show the utmost respect."

Ijtimas were held at these places without attaching any conditions. The Ijtima of Kandhlah was approved of, but was held after the demise of Hadhrat Ji رحمه الله. This Ijtima was held only out of respect for the elders of Kandhlah. Similar was the Ijtima of Amrohah. Hadrat Ji رحمه الله remarked, "These are the places of the friends of Allaah and our elders. They have a right upon us."

When any person associated to Hadhrat Madani, Hadhrat Thanwi or Hadhrat Raipuri رحمهم الله used to visit Basti Nizamuddeen, Hadhrat Ji رحمه الله used to become extremely happy. His happiness used to resemble the one expressed on the day of Eid. Once Moulana As'ad Sahib دامت بركاته came to Nizamuddeen for some personal work. Hadhrat Ji رحمه الله insisted on him to lengthen his stay and prepared a variety of dishes for him. *{Biography of Hadhrat Moulana Muhammad Yusuf Sahib – Amire Tabligh, pgs.147,148}*

Other lessons learnt from preaching in Taa'if ?

1.) In 'Harakat' (movement for Deen) there is Barakat (Blessing of Allaah).
2.) Hijrat (movement away from locality) for Deen results in the spreading of Deen.
3.) Hijrat plus Nusrat gives Hidaayat.
4.) Hijrat and Da'wah are important factors in Deen.
5.) Da'wah and duaa are the wings Of Deen
6.) The 'Rahbeer' (guide) in this case was Hadhrat Zaid bin Haarithah τ
7.) Bases from which Tabligh and Daawat can take place should be established.
8.) Look at the Creator of the causes not the cause for success.
9.) Never be despondent of the results, its fluctuation will surely happen.
10.) Tabligh and Da'wah on foot is far more effective.

Final earnest appeal :

This appeal goes out to the members of the Tabligh Jamaat, you are watched, observed, screened and assessed. You should set an example of good behaviours and excellent character, your personality should be outstanding and spotless. Do not act in a manner that is going to harm yourself and the work. Accommodate others and do not look down on anyone. Just think about where you were and where you could have been, focus especially on your financial transactions and business dealings, let them be in accordance with Shariat. Keep to time, fulfil your promises and honour your pledges, reform yourselves and your family simultaneously. Be watchful over your children and respect the Ulema, old or young. Do not classify anyone as 'our man' and 'his man', all are ours. Do not side line and look pass the Ulema who are not active in the work. Greet them, meet them,

and brief them of the latest activities. Make them feel part of the effort and then they will become sympathetic.

Avoid such actions and words that will be the cause of members leaving the work. Serve and avoid being served. Smile and invite and greet. You are here not to force but to explain. Give Da'wah and make duaa. Be positive and focus your attentions for the whole world. Be steadfast and make duaa for the pleasure of Allaah. Win the hearts of your companions and accept abuse with a smile. Do not waste time in futile activities and vain discussions. Know that every call to Islaam need not be correct, valid or beneficial to Deen. Do not be ever-ready to support any body calling to Deen without proper verification. Make major decisions by Mashwera (Islaamic consultation). Invite the sinners and transgressing folk, but do not sit and totally befriend them. Avoid Haraam and consume only what is Halaal. Be aware that following an error is error itself.

Read with understanding, read attentively, and listen properly. Proofs are going by without you realising it. Do not smile in a hypocritical manner, let there be a smile on the face and in the heart. Do not smile but think ill of the person in the heart. The more you practice on Deen, the more effective it will be in your invitation. Avoid shaking hands with the tips and front of the hand. This is 'no' act of piety, use both hands.

Give Shari based opinions and not motivated ones. Avoid looking for the centre stage and prominence. Work hard and try to avoid the lime light. Da'wah does not depend on dynamic, emotional or sentimental speeches. Its thrust lies in sincerity, humility and devotion. Fulfil the rights of others, do not indulge in haraam, and avoid too much company in wealthy circles. Be simple, remain humble, internally and externally. Do not project fake humility, be truly humble.

You have an important role to play, do it properly. Avoid giving the impression that only you know what is happening whilst the rest have not understood the purpose of life. Know always that there is someone more pious, more knowledgeable, stronger, cleverer and better than you.

Create goodness around you and within you. Every situation and circumstance has its secrets and wisdom, try to understand these. Difficulties, problems, pride, arrogance, fights, quarrels, misunderstandings starts when the concept of 'I am better' is voiced or hidden in the heart. Keep looking at the heart constantly and redirect it for validity of intention. Your intentions and actions should be done with sincerity. Be regular in devotional Ibaadah and let your tongue be wet with the Dhikr of Allaah. Observe the good in people and pray for the forgiveness of all.

The main complaints that keep recurring are :-

1.) Lack of discipline with regard to time.
2.) Haughtiness. Remember - Shaytaan was ruined because of pride. Do not stick to groups of familiar faces only. Mix with the crowd and encourage new-comers to feel comfortable. Especially other visiting non-workers. Islaam has discipline. Submitting means controlling one's nafs. Leave futile and unnecessary laughing. These are ploys of Shaytaan to mislead you – for surely Shaytaan fears for your success more than you might realise. The work you are doing is great. Do not let Shaytaan succeed in pouring water over the lantern you carry. Protect it and nurture it and Insha Allaah you will be successful.

May Allaah grant us a heart that is fearful and an eye that is tearful. May Allaah accept us as he used the stones to destroy the People of the Elephants. We require Him. He does not require us.

May Allaah accept the efforts and sacrifices of all those doing any form of good work in whichever permissible way and wherever they may be. Aameen.

A. H. ELIAS (Mufti)
1423/ 2003

